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THE

# RELIGIOUS MONITOR,

*Dan<sup>AND</sup> Murphy*  
EVANGELICAL REPOSITORY

DEVOTED TO THE PRINCIPLES OF THE REFORMATION,

AS SET FORTH IN THE

Formularies of the Westminster Divines,

AND OF THE

CHURCHES OF HOLLAND.

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jsa. vi. 10.

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ART. I. *Another Maxim of Bible Religion.*

(Continued from page 244.)

But another means to keep it in remembrance is *to remember carefully the circumstances, in providence, which stood in immediate connection with our first entrance on that way.* This was one of the things strictly enjoined on Israel of old. The night on which they went out of Egypt, with all its circumstances, was a night to be remembered. Many regard this as a thing of small moment so long as we have every thing in the Bible itself. Yea, they even condemn the using of it, and reproach them who do it. To remember those men and those events, by which the Lord was pleased at the Reformation to bring multitudes out of Popish darkness into the way of truth and salvation, is considered as proof of an illiberal narrow mind, and is charged with constructively putting them in the place of the word of God. Yet if men would allow themselves to reflect, that if the attainments of that time be worth remembering, that this is a means well adapted for the purpose. The people of these United States will sooner forget and disregard their Independence, than the Washingtons, the La Fayette, and others, who achieved it for them, or the great events of that period. And they are wise, because the one is an excellent means for keeping up the remembrance and esteem of the other; and why shall it be so foolish and illiberal in the church to do so. Would it have been a matter of no concern, for the Phillippians to have forgot and disregarded the circumstances which attended the first entrance of the gospel among them? That first meeting at the river-side when Lydia was converted? The casting out of the spirit of Divination!—the imprisonment of the Apostles? and the conversion of the Jailor and his household? These events not only were connected by time and place with the first discovery of the way of salvation, to them, but, they showed the mighty power of the most High God, that went along with it; and so long therefore as it was their duty to remember the salvation itself, which was preached to them, they could not without ingratitude and folly forget the other things. For what other reason does the Apostle recount such circumstances to the churches, if it were not in itself a duty to remember them as God's providential way of bring them into the way of salvation, and an excellent means also for keeping it in remembrance? Says Paul to the Thessalonians, chap. i. 5, 9, "For our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance as ye know what manner of men we were among you,

for your sake. And ye became followers of us and of the Lord, having received the word in much affliction with joy of the Holy Ghost so that ye were ensamples to all in Macedonia and Achaia. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living God." "For yourselves brethren know our entering in unto you that it was not in vain, but even after that we had suffered before and were shamefully entreated at Philippi, we were bold in our God to speak unto you the gospel of God with much contention." (Ch. ii. 1, 2.) Again, "For ye remember brethren our labour and travail night and day because we would not be chargeable to any of you, we preached unto you the gospel of God," v. 9. Here is a narrative of the circumstances which attended the first entrance of the gospel into a place, which although it may seem to us, at this remote period, very general, would yet be sufficiently particular for them in whose recollection all the circumstances would be fresh.

But if it were not of importance for the end we have specified, why has the Apostle, since they could not yet have forgotten, and himself declares that they remembered, why does he take this pains with them?—Why commit it to writing for future ages? Why has there been a whole book in the inspired volume, the Acts, devoted to matters of this description, if not to impress us forcibly with the duty of keeping in remembrance the way in which the Lord brings his people into the kingdom? It was the duty of these first churches as we see; and if it was theirs it is ours. When a sinner is converted from the error of his way, he is in duty bound to keep remembrance of the time, place, manner and circumstances of that wonderful event, so far as they fall *clearly* within his knowledge. Paul himself, is an example to us in this. And when the gospel first comes to a place, and a christian society is erected in consequence thereof, after the scriptural order and on gospel principles, it is in like-manner their duty to remember all the circumstances of the way, when they were few in number, very few, and had to make great exertions to obtain, and greater still to support the ordinances after they were obtained. How they were favored by divine providence—how the word did then refresh and satisfy their souls—how they sympathised with each other for the present truth, their harmony and their brotherly love, and such other circumstances as very commonly mark the beginning of gospel ordinances in a place they should never forget. At such times Christians commonly meet the labor and travail of ministers with a hearty and ready reception, and the word preached appears upon them. What a mighty change! 'Tis another sun arising in their heavens—the sun of righteousness! How shall they forget it?

For the same reason should those circumstances which attend any remarkable revival of Religion and of gospel purity, be carefully remembered, such as attended the ever memorable Reformation. That was like a beginning of days, a renewal of youth to the church; "the burnt and parched wilderness was then turned to water springs," "the things that remained and were ready to die, were greatly strengthened," those whose souls failed for thirst and whose tongues cleaved to the roof of their mouth, were satisfied as with a place "of broad rivers." The chains of the captive fell off him, and they "who sat in darkness showed themselves," all of which, are reasons for everlasting remembrance.

I most cordially approbate the practice of the secession church in having appended to her statement of doctrine and order, an historical Narrative of the Reformation, and of the way by which the Lord has enabled the few friends of it ever since to hold it fast in a Testimony adapted to present times. Her design by it is precisely that for which I am pleading. It is an excellent means to keep in remembrance that Reformation



itself and all the Lord's way in bringing it about. It is much to be lamented that many, very many, of those belonging to the Associate church should know almost nothing more of it than simply that there is such a thing; for this prevailing ignorance of the narrative will generally be found in company with a defective knowledge of the Testimony itself. And here I would humbly suggest to the ministers and Presbyteries of that body, if the diffusion of accurate and extensive historical knowledge of the Reforming periods, would not under the Divine blessing be a means of reviving the knowledge of the doctrines and of fortifying the minds of this generation against the invading power of Popish principles? And if so, whether they, the avowed and sworn friends of that Reformation, ought not to do something more for accomplishing this, than to preserve the book on their shelves? Would it be out of place to see that candidates for admission to church fellowship had read and understood the Narrative? Would a minister be out of his sphere to adopt some set method for communicating the said historical knowledge to the young, and refreshing and increasing it in the old of his charge? Would the money be misapplied, that would procure the most approved histories of those periods for the purpose of circulating them?

Another powerful means for keeping the Lord's way in remembrance is *teaching it to the young*. This is true even to a proverb, "train up a child in the way that he should go and he will not depart from it when he is old," Prov. xxii, 6. If he is trained up when a child to *remember* the way the Lord leads, he will not depart from that when he is old. There are few fathers so stupid as not to take notice of this general truth, and to avail themselves of it. In what line of life soever they earnestly wish their sons to move when they grow up, they are not wanting in painful persevering diligence to teach it to them when they are children. Is it commerce? then they teach them commerce. Is it the sciences or the arts? then they direct their attention to them, and commonly their diligence is crowned with success. "As the twig is bent the tree's inclined." Those who are early initiated into the knowledge of any art or science are the most thorough scholars, and promise the fairest to rise to eminence in their profession whatever it may be. Whereas those who begin after childhood and youth have passed away, make but a lame appearance. And there can scarcely be a doubt that if the same degree of diligence were used this would hold equally as good in the case under consideration. Were the attention of the child held as closely to the *Lord's way* as it is often to acquisition of the dead languages, or to the learning of some branch of business, there would be a proficiency bearing proportion to it. There is, it is true, a double difficulty here to be surmounted which is not in any other case. But it is not as many affirm, the profoundness of the study. Were this the difficulty, it would be just as great to the man as to the child. The vastness of Divine subjects is as much above the comprehension of the man as of the child.—But now it is found practicable to teach children to be chemists, astronomers, and mathematicians, and to be familiar with the principles of science, and with their application, and yet these things are both profound and abstruse. This, therefore, can no longer with consistency be pretended to be the great difficulty. Neither is it the want of time. Many, I know, make this their plea. They have no time. Their necessities compel them to spend all their time otherwise, and to employ their children also to help them. But this is a hollow pretence, or to say the least of it, it is ignorance. We are constantly witnessing the fact, that when their inclination or their hope shoot off in some diverging line from that of their ordinary calling, in hopes of gain or some worldly advantage, they find time to pursue it. This difficulty proceeds on the gratuitous assump-

tion, that nothing can be done in the way of religious instruction unless every other operation be for the time suspended, which we deny. But the difficulty, the real, the great difficulty is the carnal principle; the flesh is wholly averse to these things, and this aversion is often not less in the parent than it is in the child, therefore I say it is double. It is this principle that constantly coins excuses objections and delays to this great duty. Let *this* only be removed and let the heart go out *as freely* to the acquirement of this knowledge, as it does to the acquisition of a dollar, or a name among men, then the way will be plain, and our progress in it both easy and delightful. But how is this to be done? This work is the Lord's. "The preparation of the heart and the answer of the tongue is from the Lord." We should call on him to this work, to give us by his spirit a just valuation of the way in which he has led his church, and to feel the immense importance that it is for future generations, that we teach it to our children.

This is not only a rational and well adapted means, but one which parents are expressly commanded to use. "And these words which I command thee this day shall be in thine heart and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up," Deut. vi. 6, 7. This were sufficient authority. But I have in a former paper shown that they were particularly to instruct them in the way which they had been led, (see Exod. x. 2, and 13, 8, 14, Deut. vi. 20, 21.) The church is therefore bound to teach the children within her view, whatever relates to the way in which the Lord has led her. What the Lord has at any time done for his church is of interest, not to this generation alone, but to all generations, unto the end of the world; and therefore, it is a matter given in trust to every one to hand it to the one that succeeds; and if they do it not, they are, besides all their other sins, guilty of a breach of trust. This descending obligation to this very duty is clearly recognized and formally acknowledged by the church, in dispensing the ordinance of baptism. In doing this she requires an express and solemn vow of the parents to bring up their child in the knowledge of the Lord's way, to teach it to keep it in remembrance, so far as ability and means will go. And the parents readily make this vow, so that there is no difficulty as to this being a duty. But how is it performed? rather, how is it neglected! How is the precious spring time of life, that should be diligently employed in sowing the seeds of spiritual knowledge, with tears and many prayers, neglected! Or what is worse; how is it devoted to the affairs of this life, which alienates the soul from serious things! The time which parents have no the Sabbath over personal and family worship and their attendance on public ordinances, besides works of necessity is not sufficient to enable them to instruct their children as they ought. If sufficient time is allowed for meditation, and reading, and prayer, for the worship of the family morning and evening, for public worship, and for cooking and eating, and attendance on cattle, and also travelling to and from the place of worship, there would not, in many families, be two hours with strict economy, and in others there would be none at all. Besides, to oblige children to give close attention to such a course of instruction as would be necessary to answer the purpose, besides attending as they ought to all the other exercises of the sabbath, would be to exact more of them than parents would feel *themselves* able to give. But suppose there were as much of that day to be spent in teaching them as is thought expedient to spend of another day, on any other subject, it would be altogether inadequate for the purpose. If it were the languages or the mathematics, or any other subject but this, who is there that would ever expect to make

proficiency in it, by studying it only one day in seven, or who would be content to advance at that slow rate? Would not the impression of one lesson be gone before another would come? And what is the reason then, that this short measure of time is all that is allotted to the acquisition of *this* knowledge, and is commonly thought enough? The subject is not less profound, it is incomparably more extensive, it is infinitely more important, the mind in going to it has to contend with a powerful principle of opposition, which is ever on the alert to intercept all good impressions, and to which the particular steps of that way in which the Lord leads is peculiarly obnoxious. No valid reason can be given, but the true reason is that the majority of professors have six thoughts about the earth for one they have about heaven. I say then, that the Sabbath is not enough for this purpose. But there is higher authority for it. The passage already quoted enjoins it on parents to teach "when they sit in the house, when they walk by the way, when they lie down and when they rise up,"—and for the same purpose, "thou shalt write them upon the posts of thy house and on thy gates," (Deut. vi. 7, 9.) It cannot be pretended that this mode of teaching is designed only for the sabbath. The most natural inference from the words is that they were to teach on all occasions, and embrace all opportunities for it. If they were sitting in the house the conversation was to turn upon these things; if they were on a journey, long or short, "these things" were to be their theme. When they lay down at night and rose in the morning, they were to call "these things" up to remembrance. And that neither they nor their children might ever enter their house without thinking of them; they were to *write* them on their lintels and gates. It is said that "out of the abundance of the heart the mouth speaketh," (Luke, vi. 45,) and "where our treasure is, there will our hearts be also." (Math. vi. 21.) Now whether the heart be filled with good or evil, with the affairs of the present life or with those of eternity, it will be the same,—the mouth **WILL BE** speaking of it. It would be painful to restrain it. Whenever there is any opening in the current of conversation it will bring in the matter at heart, when there is any pause in business, it **WILL speak** just as natively as the waters of a spring will be ever running out. This is precisely the idea conveyed in the above passage. "These words shall be in thine heart," and the heart shall be filled abundantly and they shall be regarded by the soul as its treasure. This much God requires. Now suppose this to be the case with a professing Christian, and then instead of confining his religious remarks to the sabbath, he will account it his enjoyment to talk of them at *all times*, and especially to his sons and daughters, or, as here, "when he sits down in his house, or is walking by the way, &c., it would be regarded by him as an affliction to be restrained from it. His delight in the subject is one reason for this constant strain of spiritual communication, but it is not the only one. The authority of God, and the importance of the subject to future ages demands it, and the wisdom of pre-occupying the youthful mind, and filling it up with these things also requires all diligence and perseverance. The period of youth is sufficiently short for the purpose. There is no time to be lost, all is needed. And there are a thousand occasions for dropping a word of this nature, which are allowed to pass away a mere blank or worse, which might be occupied for this purpose with great advantage. But alas! they will not unless "*these words be in the heart.*" The sabbath is not sufficient for the purpose. The young must be instructed on the week days in the way of the Lord, or their knowledge must be defective. Heads of families ought to keep it always in their view, and be ready with a seasonable word whensoever an occasion offers. And they ought to teach the whole of the way so far as it has come to their knowledge, every

point of faith and practice, every ordinance of worship—the government of the church by Presbytery—the discipline, with their authority in scripture, together with the way in which God by his wonderful providence brought these things to the light at the Reformation, the men whom he raised up and supported and preserved amidst a thousand dangers for this work, and the way in which these things have been preserved and transmitted to this present time. The plan of instruction at the day-school ought to be so formed as to assist parents in this work. The scriptures ought to be read in them in such order as might be judged best adapted to the capacity. The Catechisms ought to be taught in them. And I would add the history of the Reformed churches abridged and arranged for this purpose by ecclesiastical authority, ought also to be taught. I know it is pled as an excuse for the members of our communion in neglecting or rather never attempting this in their schools, that it would be impracticable. They form but a small portion of community, they could not bring the rest into *their* views, and they could not have a school without them. But I would suggest a fear that the true and the great difficulty in the way of this otherwise approved way of instruction, is, that “these things” occupy only a small portion of the thoughts of their heart, and are not accounted as its treasure. With how much better a grace, might Luther, Calvin, Knox, and others, have pled this same excuse, when they began the Reformation? They were but a small part of community—they could not bring the rest into their views, and they could not have a visible church without them! and if they had done so, where would we have been? Just where our children will ere long be if we strive not with all our might to “teach them these things,” viz:—in the bosom of the *Mother of Harlots and Abominations* of the earth, the church of Rome. Let us also look nearer our own times, and we shall see abundance of proof that this excuse arises from a want of heart to the matter. How many Societies are there now stretching themselves over the earth, and enlisting the energies of all men, into one vast co-operation to accomplish this end? Might they not all have said at their beginning,—“we are but a small portion of community, &c.”

But whether men will hear or whether they will forbear, this is the way and these are some of the means, by which the duty in question is to be performed.

[To be continued.]

## ART. II. On Light and Foolish Conversation.

[A correspondent has sent us the following paper, which he says is a literal transcript from a manuscript left by the late Dr. Anderson. Though evidently not intended for publication, by its highly gifted author, still it is valuable, and may be regarded as his dying testimony against the evil here condemned. Our correspondent is entitled to, and no doubt will receive, the thanks of the friends and readers of the Mnnitor, for his labor in transcribing. And, as he intimates may be the case, it is hoped he will follow up this paper with others from the same source.]

“But I say unto you that every idle word that men shall speak, they shall give an account thereof in the day of Judgement.” Math. xii. 36.

In the foregoing part of this chapter we find that the Pharisees had represented our Lord's miracle of casting out devils as done by Beelzebub the Prince of devils. Our Saviour exposes the baseness and wickedness of this calumny, and brings the heaviest charges against the authors of it. Having told them that their words evidenced them to be in their natural



state, to be corrupt trees and a generation of vipers he goes on for their further conviction to argue from the less to the greater; for if men were to be condemned for idle words, much more were they to be condemned for such blasphemous words as they had uttered concerning our Lord's miracles. Men are apt to think that their speech is not to be blamed, unless where it is blasphemous or profane, but our Lord assures us, that in this matter the law of God extends much farther. *I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment.*

Here it may be asked, How believers, who are justified freely by the grace of God, through the redemption that is in Christ Jesus, shall be called to give an account of every idle word they speak, in the day of judgment? We answer, The rule by which God will judge men at the last day, is his own holy and righteous law: it is true that the saints considered in themselves are chargeable with manifold breaches of this law, as well as others. But there will be this difference between their case and that of others; others will there be found out of Christ; whereas they will be found in Christ and clothed with his righteousness. It is true a countless number of their words, as well as of their thoughts and actions, were contrary to God's law, but the law has obtained full satisfaction for each of them in the righteousness of Christ; the law has settled accounts with Christ and received full payment for them, from him; and, therefore, the law has nothing to say to them: nay at that day the law will be so well pleased with the payment made by the surety that it will rejoice in the open acquittance of the principal debtor. But the case of unbelievers, and of all who are found out of Christ at that great day, will be quite the reverse.

The law having received nothing from the surety on their account, will seize them for the whole debt; it will demand every farthing of it; it will require a most exact account of all they ever did, and said, and thought. In short; the law, in the day of judgment, will require an account of the thoughts, words and actions of all men. But the law will receive a satisfying answer on the behalf of believers from Christ, while each unbeliever will have to answer for himself.

Those who were never brought to have so much real regard to the law of God, as to acquiesce in that provision which infinite wisdom has made for the honor of it in the blood and righteousness of Christ, must lie under the curse of it to all eternity. Such will be their condemnation for every idle word they speak, as well as for each grosser crime they commit.

The doctrine is, That it is the indispensable duty of Christians to watch against idle words. We propose to show what we are to understand by idle words; secondly, to point out some inducements to watch against them; and, thirdly, to enquire how we are to watch against them.

*I. What are we to understand by idle words?*

1. Our words are idle when they are in themselves such, as are not adapted to the end for which the Lord gave us the faculty of speech. For what ends did he give us this faculty? He gave it to us first that we might glorify him by singing his praise. In this respect the Psalmist calls his tongue his glory. *Thou hast girded me with gladness to the end that my glory may sing praise to thee.* Hence the whole strain of our conversation ought to be such as is proper to evidence our regard to the honour of God; and they are idle words that are unsuitable to this end.

*Secondly* the faculty of speech was given us that we might be useful to one another. Hence our words ought to have a tendency to the information, reproof, or consolation of one another; and if they are not such they are idle words. We may add here that the faculty of speech,

where rightly used promotes even our own edification. The right use of it springs from the exercise of grace. Hence it is said, (Prov. xvi. 23,) *The heart of the wise teacheth his mouth, and addeth learning to his lips.* Besides we are assured that our instructing of others will tend to our own improvement. *The liberal soul shall be made fat: and he that watereth shall be watered himself.* When our words are not such as are conducive to our own edification they are idle words.

2. Our words ought to be not only proper in themselves for showing forth God's glory and profiting others, but likewise designed by us for these ends. If this is not the case, however good our words may be in themselves, yet we are chargeable in God's account with idle words. We are to aim at the advancement of God's glory. We are to study to promote the spiritual good of ourselves and others by the words we speak. These ends are to be kept in view, even in such conversation as is meant for *amusement and recreation*; that it may not degenerate into such froth and vanity as, instead of fitting us for our duty, would utterly indispose us for it. We should study that all our social intercourse may be, as far as possible, for our temporal or spiritual good, but especially for the latter: nay we should always *remember* that what men call their temporal or worldly good is not good at all, but as it is subservient to our spiritual interest—to the true welfare of the soul. As far as these ends are neglected or forgotten, our words are idle words. We are also liable to the same charge, so far as we neglect the use of the means that are necessary for preventing us from speaking idle words. There are, especially, two means which we ought to use. The one is to study to lay in a store of useful knowledge. The other is to pay a watchful attention to the rules of the word for regulating the use of speech. But of these means more afterwards: at present we would only observe that the utter neglect of these means renders our words idle.

II. *We are to point out some motives or inducements to watch against idle words.*

1. Speaking idle words is contrary to the ends for which the Lord endowed us with the faculty of speech. These ends were that we might show forth his glory and be more useful to one another. But idle speech answers no good end at all and so is a reproaching of our maker, as if he had either given us speech for no end, or as if his end were unworthy of our attention.

2. It is contrary to the express injunctions of the word of God. He calls us to consider our ways, but idle words are spoken without consideration. The Lord enjoins us to be slow to speak, but idle words are always spoken hastily and rashly. While persons allow themselves in idle words they take no care to have their speech seasoned with salt, or good to the use of edifying. In short, they trample upon all the directions the Lord has given us in his word concerning the right use of speech.

3. By idle words men throw away their precious time. We have now an opportunity of glorifying God and making our salvation sure. We are now in the market of free grace: we have the opportunity of a good bargain. It will be matter of eternal lamentation and woe if we spend the time in idle thoughts, and idle words, till the market is shut up and the opportunity irrecoverably gone. Instead of allowing yourselves in idle words, be concerned to redeem the time; try to be the more diligent in the time that remains on account of that which you have lost; be the more eager to seize the present opportunity of doing or receiving good because you have lost many such opportunities. In every interview, in every conversation, be concerned to receive and communicate some good. Let your speech be always with grace seasoned with salt; that is, let it proceed from a gracious principle and be directed by spiritual wisdom.

4. Idle words render persons an easy prey to temptation. While persons give way to vain and idle words they are off their watch; from idle words, therefore, men are easily led into the use of more grossly sinful words and from these to profane words; thus persons having given over watching, are an easy prey to the adversary, who goes about like a roaring Lion seeking whom he may devour. So directly contrary is the indulging of ourselves in idle words to the duty of watching.

5. Idle words are altogether unsuitable to the character of God's people. Good words belong to that good fruit which they as good trees bring forth, whereas, idle words belong to the corrupt fruit of corrupt trees. "A good man," says our Lord, showing how regenerate and unregenerate men discover their true characters, "a good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure of his heart bringeth forth evil things." It is true, a wicked man may utter as good words as are in the Bible, but he cannot be said to bring them out of the good treasure of his heart. But idle words are very proper evidences against carnal worldly persons, for their very best words are, in God's account but idle thoughts, as not having been directed to right ends, God's glory and the real good of mankind.—Accordingly their idle words will be produced against them in the day of judgment as marking them for unregenerate persons and strangers to Christ. Hence, it is evident that it is altogether out of character for christians to allow themselves in idle words.

6. Idle words are grieving to the Spirit, (Eph. iv. 29—30,) and contrary to the example of Christ. On the whole, if you have any desire to answer God's design in giving you the power of speech, if you have any regard to the authority of the word, if you would improve your time, if you would watch against temptation, if you would not grieve the Spirit, if you would follow the example of Christ, if, in short, you would act the part of men and of Christians, be concerned to watch against idle words, and to have your speech good to the use of edifying.

### III. *Of the means by which we may guard against idle words.*

1. We are to have it for our first concern to have a new nature, the new heart which God hath promised. If we have such a heart, we shall have some real experience of the great things of God's law, which will dispose us to speak of them. It is in this respect that Solomon says, *The heart of the wise teacheth his mouth, and addeth learning to his lips.* The new nature enables us to relish and understand the scriptures, which are the store-house of spiritual wisdom; it leads us to search the scriptures, and to an habitual improvement of Christ, as "made of God unto us wisdom." This is the true way to be cured of our natural inclination to idle words.

2. Another means of guarding against idle words is a constant study to acquire true knowledge. We are often exhorted to seek for wisdom as for silver and for hidden treasure. Those who have no true knowledge of the great things of God's Law will not be able to avoid speaking idle words. The mouth of fools poureth out foolishness. Besides, we need some true knowledge to profit by the conversation of others: we need wisdom to draw instruction from others. "Counsel in the heart of man is like deep water, but a man of understanding will draw it out." (Prov. xx. 5.) If you have any measure of true knowledge, it will lead you to be continually seeking an increase of it, and consequently to watch against vain and idle words which hinder instructive improving words.

3. Another means of keeping ourselves from this evil is to have the people of God for our chosen companions; you can expect to hear little

else but idle words in the conversation of worldly men, and if you choose their company you will join with them in their folly. Hear what the Spirit of God says on this subject. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." If, then, you are duly concerned to be kept from idle words you will imitate the Psalmist's example. Who says,

With persons vain I have not sat,  
Nor with dissemblers gone;  
The assembly of ill men I hate,  
To sit with such I shun.

4. Another preservative from idle words is prayer. It is not in man that walketh to direct his steps. Sensible of our proneness to this and every other evil, let us commit our case to the Lord, saying as in Psalm cxli. 3. "Set a watch O Lord before my mouth: keep the door of my lips." Seek that no corrupt communication may proceed out of your mouth; but that which is good to the use of edifying.

5. Another means that we should use against this evil is self-examination. It is a great matter to be sensible of the evils of our heart and way; and self-examination is the Lord's appointed means of making us sensible of them. Consider then, wherein you have been chargeable with idle words in that or the other particular time and place, in that or the other company, and take a view of them in God's holy and perfect law; and in the glass of those unspeakable sufferings which Christ underwent to atone for your vain and idle words. Consider that multitudes are suffering the torments of hell for such idle words. Go therefore, confess and lament them before the Lord, look only to the blood of Christ for the pardon of them, and to the Spirit and grace of Christ for deliverance from the power and practice of so great an evil.

#### INFERENCES.

1. Hence see the vanity of men's pretensions to a righteousness of their own. Where is the person who is not chargeable with vain or idle words; that is, with useless or unprofitable words? and yet for every idle word, according to the pure and perfect law of God, we are liable to God's wrath and curse. Let us therefore join with the Psalmist in saying, "Enter not into judgement with us, O Lord, for in thy sight shall no man living be justified." Let us flee to him whose name is the Lord our Righteousness, who did no sin, neither was guile found in his mouth.

2. The Christian so far as he acts in character is a useful member of society. He is one that watches against idle words, or studies that all his words as well as actions may be useful to men; where he neglects this study he is not acting as a Christian.

3. Here is something that may well spoil the mirth of worldly men, and may well throw a damp over their vain company. That for every idle word and much more for every hard and ungodly speech, they must be called to an account. If the Lord thus marks your idle words, O sinner! how much more will he mark your evil speaking, your lies, your backbiting, your lewd and profane language, your cursing and swearing, your hypocritical professions of religion! And if the Lord marks idle words in general, how much more will he mark idle words or conversation about worldly affairs on the Lord's day! Talking about worldly affairs on the Lord's day is an open breach of his law. (Isa. viii. 13.) "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in God.

Let the heads of families especially guard against idle words, that their



children and servants may not be emboldened to sin by their example.—Study to adhere to Joshua's resolution, that as for you and your house you will serve the Lord.

Young people! you are in a peculiar danger of speaking idle words; you are apt to say, "our lips are our own, we will speak what we please." But if you will follow Christ you must be well pleased to abstain from idle words and to have your whole speech regulated by his law. You will find it true freedom to be in this and in all other respects under Christ's yoke.

Old people! O be concerned to make the young profit by your experience. You have been lately at a communion table, surely you have some other use to make of your tongue than to speak idle words,—you have to speak to God in prayer. Whenever you are tempted to speak idle words, look to the Lord in ejaculatory prayer, desiring that he may make your communications good, to the use of edifying, that he may enable you to speak of Christ, and for him. If you are enabled to speak a word singly for Christ it will be such a mercy as you will have cause to bless him for to all eternity.

Christians! ye are called to make much use of the faculty of speech. Plead with the Lord that he may open your lips, and that your mouth may show forth his praises. The same authority which says, Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, enjoins you to exhort one another daily, to teach and admonish one another, to pray for one another.

Sinners! labor to have a suitable sense of the sinfulness of your natural state manifested in your idle words, and the other evils that have defiled your life. Be convinced of the utter impossibility of attaining justification by any righteousness of your own, or true holiness by the exercise only of your natural abilities. Be convinced that you are dead in trespasses and sins, you cannot think a right thought, and while in a state of nature your very best words are but idle words, not being directed to the glory of God as their end. Be convinced then to put your case into Christ's hand; come to him for pardon and peace with God; for holiness and happiness. He will give his Spirit to sanctify you; to render your thoughts and words conformable to his word, conducive to his glory, and your own good, with that of others.

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### ART. III. *Saul and the Witch of Endor.*

[Continued from page 228.]

In my former papers on this history, I endeavored to show, that to suppose the real Samuel was sent from heaven to answer Saul, or that Jehovah, in any way, gave an answer, when "enquired of" by modes of worship, and ways not of divine appointment, is contradicted by the whole tenor of the Bible, by its miracles, its judgements, its injunctions and threatenings, and is contrary to every idea the Bible gives us, of the holiness, majesty, and sovereignty of God. I now propose to show, that all the circumstances of the case, could easily have been contrived, and were evidently the result of the cunning and juggling practices of the witch of Endor. Let no one say, that the consideration of this, is unprofitable and unnecessary. We know, this history has excited the curiosity of many, who care nothing about the tidings of salvation. We know here are many more curious to know the nature of the power of the

"prince of the air," than anxious to escape from his grasp; more curious to know, if a saint would thus come from heaven, than anxious to reach that blessed abode; many who will waste precious time, in conjectures about the particular place of departed spirits, while their own souls, forgotten and undone, are on the very brink of perdition. Still, the history is a solemn and important one; full of warning and instruction to all. Besides, when a meaning is attempted to be forced upon any part of God's word, the native tendency of which, is, to do away the use of revelation altogether; (for what is the bible, but God's written will, as to the way in which he requires his creatures to worship and "enquire" of him, together with the service which he commands them to render him?) it becomes necessary to guard against such erroneous notions. It becomes necessary to show, that if we approach not the mercy-seat in the way appointed by the Lord, it will be no throne of mercy to us;—that if we forsake the "fountain," for our own "broken cisterns," we cannot expect to drink the waters of life;—if we forsake the way of worship prescribed by God, and enquire in ways, and by devices of our own; no answer from heaven, no blessing from the Lord will be given us, while thus in the road to death, and "profaning his holy name." (Lev. xxii. 31-2.)

If the reasoning then, of the former paper is correct; that it could not be the real Samuel, nor even Satan, sent with a message from the throne of the Eternal, to be delivered in the house of the sorceress, to one whom he would not answer in the way of his own appointment; because, this idea, would represent the Lord as countenancing false worship, and encouraging the Israelites to apostatize from his own pure institutions;—then, the idea of Samuel's real appearance, and a message being sent from heaven, is evidently erroneous and untenable; and the only opinion that remains, and indeed the only rational one, is, that the whole was brought about, by the fraud and artifices of a cunning woman. The whole of the sacred narration, supports this idea. Saul, having ascertained, that a witch at Endor, had escaped the fury of his pretended zeal, when he had formerly put the law in force against such imposters, hastens, by night, to her abode. For fear, probably, of being laughed to scorn, by his officers, his army, and all Israel, if it should be known, that he had gone to a witch, to know what was to become of him, that he was so foolish as to imagine, that a weak, and ignorant woman, could raise the dead, or foretel the future, "he disguised himself." He put off his royal robes, and "put on other raiment," probably similar to that in which his two servants were clothed, "and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me up, whom I shall name unto thee"—This, we have seen, these imposters pretended they could do; could call up the dead, and even *force* them to unfold the events of futurity. Saul grants at once, that her power was equal to her pretensions. "Bring me up whom I shall name unto thee;"—bring his body from the grave, bring his soul from heaven; speak, and it shall be done. If Saul really believed, what his words imply, he was fitter for a mad-house than a throne. If he really believed, that a silly woman, by her nonsensical tricks and conjurations, could "disturb" the soul of Samuel, and force him to come from heaven; or, if he really could believe, that God, after refusing to answer him by his own institutions, would send a pure spirit, to that den of impiety, to answer him, and reveal the future; we need not wonder, that the artful woman could easily impose on his weak, terrified, and superstitious mind, (v. 9,) "and the woman said unto him," &c. She virtually grants, that she can do all that Saul requested, and bring up him whom he should name; whoever, and wherever, he might be. All she fears was, the law, which condemned to death, such as practised her fraudulent and wicked arts. Saul promises, with an

oath, that no punishment should come upon her for this thing. "Then said the woman, whom shall I bring up unto thee? and he said, bring me up Samuel." The Spirit of God deigns not to mention here, as he does not in the case of the Egyptian magicians; the pretended charms, and incantations, which the woman went through, before she would make her ghost appear. Accordingly, after learning Saul's request, she seems to have retired, perhaps into another room; and the next we hear of her is, when "she cried with a loud voice:"—and why? was it from fear of the glorified prophet, from the throne of that holy God, whom she, and Saul, were insulting?—no. "The woman spake to Saul, saying, why hast thou deceived me? *for thou art Saul.*" This makes it evident, that the loud, and terrified cry, was mere pretence; another trick of the cunning witch. Even if, as Josephus supposes, her apparition had told her that it was Saul, there was no occasion for such alarm; as Saul had sworn to her, by the Lord, that she should be safe. Indeed, there can be little doubt, that the cunning woman from the very first, knew that it was Saul, disguised in other raiment. This seems almost certain.

1. Because there "was none like Saul among all the people, and he was higher than *any* of the people, from his shoulders and upward." (1. Sam. x. 23-24.) This mark, would evidently enable an utter stranger to distinguish Saul at once, from all the thousands of Israel.

2. Because, even if the true Samuel had appeared, his mere appearance could not have told her, that he who consulted her was Saul; seeing it was Samuel, she was to bring up.

3. If it had been the real Samuel, sent from heaven, contrary to the expectations of the witch; and if, before delivering the message of his God, he had deigned to wait, and tell the witch of the dignity of the person who was consulting her; she would have been much more alarmed before that holy and glorified prophet, who came commissioned from the *King* of kings, than before the weak and wicked Saul.

4. The promise of absolute security from punishment; even if she had not known Saul before, must have convinced her, that it was the king who was consulting her, as she well knew, none but the king could give her such a promise. Another individual, would have sworn that he would not betray her;—that he would never tell of her practising magical arts; none but one, who was over even the laws of the land, and broke, or observed them, as his arbitrary, and tyrannical temper chose, could give her such a promise of entire safety. Her pretended alarm, was, doubtless, intended to astonish her poor dupe; and fill him with wonder at the power of her arts;—by leading him to believe, that she had raised an apparition, who had told her, that he was the king. Saul, (whom both Henry and Gill, suppose to have been, on purpose, kept at a distance, in another room,) seems more and more convinced of her wonder-working power; and taking it for granted, that the ghost she had raised had told her who he was; calls to her, not to be afraid, that he would keep his oath, and asks, "What sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth." This, while it shows that it could not be the real Samuel she "saw," is yet in exact accordance with the power, which wizards and witches pretended to possess; a power over the *infernal gods*—an ability to *call up*, and controul the powers of hell; and through them, to raise the dead, and get an answer, from the *superior deities*. Such, we have seen, were the pretensions of these heathenish impostors. Saul believing the woman;—believing that she had really raised and seen the "*gods ascending out of the earth*;" expecting to see an apparition, and appearing to have understood her as referring to one "*god*" in particular; asks, "What form is he of? and she said, an old man cometh up; and he is covered with a mantle." The witch well

knew that Samuel was old, and that judges, and priests, wore such a robe, as she said her ghost was clothed with. For be it observed, the infatuated Saul, must take her word for all this. *She saw Samuel, she saw* gods ascending, *she saw* an old man coming up; but he for whom the message was intended, and whom alone it concerned, must see nothing, but in his faith to a witch's word. "And she said, an old man cometh up;" and Saul, from this description of the appearance of her ghost, and without any other evidence, "perceived that it was Samuel." That is, from the description the woman gave of the age and dress of the apparition, "he perceived," concluded in his own mind, and believed that it was Samuel. For, be it observed here again, he had no other evidence, than the assertion of the witch, to lead him to believe there was any apparition at all. It is not said that he actually *saw* with his own eyes, the apparition of the old man and the mantle; but believing the declaration of the woman, that an old man was coming up, and taking it for granted that it was Samuel,—“he stooped with his face to the ground, and bowed himself.” Now, consider here, how easily a cunning woman could impose on a superstitious and weak minded man; lying grovelling on the earth, shaking with terror probably, and not daring to lift his eyes to the apparition she had raised:—ready to tell her every thing, and willing to believe any thing, she might find it necessary to make her ghost utter. Throughout the rest of the transaction, we read nothing about the woman's saying any thing. Either by the aid of an attendant, or in her own person, disguised in Samuel's mantle, she speaks in the name of Samuel.\* Pretending to be the ghost of the prophet, she demands of Saul, “Why hast thou disquieted me to bring me up? This verse is another confirming proof, that it was not the real Samuel. If it had been the true Samuel sent from heaven, he would not, as was hinted formerly, have ascribed his coming to the magical incantations of the witch, and the request of Saul. Whatever this apparition was, it expressly owns,

\* She might easily do this herself, even without an assistant; by the “art of ventriloquism.” Indeed the name given to wizards and witches in the Bible, seems to intimate, that on this art, was founded the impositions which they practised, upon their ignorant and superstitious devotees. “Seek me,” says Saul, “a woman that hath a familiar spirit;” or, as it is literally in the Hebrew, a woman, “the mistress of the Python or bottle;” a ventriloquist, as the Septuagint version renders it, (see Lev. xix. 31.) one that speaks, or seems to speak, out of the belly. We say the name given to such impostors, makes it probable, that they possessed the art of ventriloquism, and on this founded their pretended ability to raise the dead, and call up infernal spirits. They spoke as if their voice came out of their bowels; they “spoke out of the ground, their speech whispered out of the dust.” (Isa. xxix. 4.) Thus, the Pythoness at Delphos uttered her ambiguous oracles. (See Dr. Gill on Acts xvi. 16.) The art of ventriloquism, though possessed but by few, is yet by no means uncommon at the present day. They who possess this art, can throw their voice, so as to make it seem to come through a wall, or out of the earth, or down from the air above them, or from whatever object, or in whatever direction, they please: and in times of darkness and ignorance, it is not to be wondered, that an individual possessed of this art, should seem vested with almost supernatural power. The other imposters styled diviners, who pretended to foretell future events by the use of the lot, &c.,—the observers of times, who pretended to the same from the appearance of the planets, clouds, &c.,—enchanters, who observed and predicted from the motions of serpents, and the entrails of beasts, charmers, who pretended to cure diseases by charms and muttering, and by spells, to bring demons at their call; all such impostors, as well as the witches and wizards, (“cunning men,” it is literally) are under the curse of heaven, and all their arts are a mere juggle. They can no more call up devils or ghosts, than they can stop the sun in its course, or drag an angel from his throne. Fallen spirits bow to the power of the Almighty, not to the command of a witch. They can move, we have seen, only when God gives permission; not when a witch pleases to call on them. And as to the power of charmers, witches, fortune-tellers, &c., to cure diseases by charms, to foretell what is future, or discover things hidden or lost, the idea is surely too ridiculous to need, in this day, confutation. It is indeed wonderful, that such impostors should be found impudent enough, to avow their pretensions now, when the light of truth shines so brightly; and still more astonishing, that there should be found individuals, so senseless and superstitious, as to believe these pretensions, and give their money for such mummery. Would Jehovah clothe a worm of the dust with the attribute of Omniscience? Would he clothe a fortune-teller, with the power of looking through futurity; and thus invest a contemptible imposter, and, for the most trifling purposes, with a power, greater than that of all the angels in heaven.



that it was *disturbed*, and *brought up*, by Saul, through the means of the witch. There is not a hint given, that the appearance was "above, and contrary to," her expectations. Again, if it had been the true Samuel sent from heaven, and sent *ignorant* too of the object for which he left heaven;—if he had found it necessary to ask Saul the cause of his mission; still, he would not have spoken about coming *up*;—he would not have complained of being *disturbed*. It is the *delight* of the pure and blessed spirits around the throne, to hasten to execute the commandments of their God. Instead of being "disturbed," by being appointed to carry the message of the Eternal; there is not one of the "ten thousand times ten thousand" that stand before him; the very essence of whose *rest* and *felicity* does not consist in serving God, and obeying "whatever he commands." And would one of these holy and glorified spirits, filled with the most intense love to a covenant God, and zeal for his glory; would he complain of being *disturbed*, if *God had sent him* on this errand?

Scott, who supposes it was the real Samuel, says, that the "word *disquieted*," seems to be used merely in accomodation to the general notions of mankind on that subject." But "notions," that lead people to imagine that it is *disquieting* and *disturbing* to glorified spirits to do, what *God commands* them, are very erroneous ones; and a true prophet, a glorified spirit would *not* "accomodate" his language to suit any such "notions." The apparition of the witch stands condemned by its own language as an imposter; when presuming to put such words, in the mouth of a holy and zealous prophet of the Lord. Indeed, the whole language of this pretended Samuel, here proves, that the apparition was a mere trick of the witch. She has her ghost under admirable controul. Not a word does she permit him to utter against the sin of witch-craft. Though he pretended to come from the throne, and speak in the name of him, who had doomed such imposters to death, yet he must not breathe a rebuke upon this witch, nor give a hint, that for *this sin*, Saul would die the death of a fool on Mount Gilboa.

The way however, in which the witch makes her pretended Samuel commence the conversation with Saul; though very derogatory to the dignity, and contrary to the duty of a prophet of the Lord, was yet necessary in her case. She must first know what Saul wanted from Samuel, and then, she would be ready to make her apparition to prophesy. This is precisely the way, in which her descendants, the pretended fortune-tellers of the day, act. They first get their dupes to describe their case, the object they wish to enquire about; and by questions cunningly proposed, and artfully connected, worm out of them the very information which they afterwards give out as their oracular responses. This was the reason, the cunning woman made her ghost ask Saul, "Why hast thou disquieted me, to bring me up?" Saul then proceeds to describe his situation, and what he wished to obtain. "And Saul answered, I am sore distressed: for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do."

Here he states his case at large, and gave the witch information ample enough, to enable even a less cunning woman to frame an answer, suitable to such an inquiry. Saul had confessed that the Lord had forsaken him, and would not answer him by the living prophets: how natural then, for the woman personating Samuel to say; "Wherefore then, dost thou ask of me?" Wherefore expect help from a dead prophet, when no relief would be given by the living? Why expect a prophet to be sent from heaven, when God would not send from heaven a commission to

any of his prophets upon earth, to give him an answer? The ghost in Samuel's mantle, continues her answer. "Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" or rather, as the words in the original will bear, "is with thine enemy," David. "And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David. Because thou obeyedst not the voice of the Lord, nor executed his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day." Now all this was no news to Saul. He had heard the whole of it long before from the lips of Samuel. (See 1 Sam: xiii. 13-14 and xv. 9-28.) It was no news to any one in Israel. Saul might have found many in his camp, who could have told him all this, and saved him the trouble of his disgraceful, and midnight journey to Endor. The only part of the witch's reply to Saul's enquiry, which looks at all like prophecy, is in the 19th verse; and *that* part of her reply, is a compound of falsehood and ambiguity. "Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines."

1. Observe here, the falsehood in this pretended prophecy—"To-morrow shalt thou and thy sons be with me." In whatever way we view it, *it was a lie*. If we suppose it was Satan in Samuel's mantle, and speaking in his name, *it was not true*, that the good Jonathan at least, would be with him in hell, a companion of impenitent men and fallen fiends.

2. It was *not true*, if the witch would have the words understood as coming from Samuel, "to-morrow shalt thou and thy sons be with me," in heaven. Saul himself confessed that God had forsaken him; and can we suppose, that after braving the vengeance of God in shedding the blood of the priests at Nob; after trampling on his commands in resorting to a witch; after setting the seal upon his endless wo by an act of self-murder; defying the wrath of God, to escape the vengeance of men; dying, as he had lived, in arms against heaven, a cowardly suicide; can we suppose, after thus staining his hands with his own blood, and wronging his own soul, that he would be taken to heaven? Again, if the pretended Samuel meant "to-morrow shalt thou and thy sons be with me," in the state of the dead, it was not true. All his sons did not fall in the battle of Gilboa. Ishbosheth survived Saul, and was proclaimed king after his father's death. The two sons of Saul by Rispah also, Armoni and Mephibosheth lived for many years after this assertion was uttered. (2 Sam: xxi. 8.) Observe also, the ambiguity of the answer. The witch did indeed assert that the Israelites would lose the battle. But this Saul knew as well as the woman, was more than probable; and he might have guessed it with as much certainty as she did. God had forsaken him. The witch knew this from his own lips; and in that case, she also knew, that the Lord would fulfil against this guilty king and his backsliding people, the threatening he had uttered of old; "causing them to be smitten before their enemies." And all this was to be "to-morrow." Now this too, must have been incorrect. The battle could not, owing to the distance between the armies, and the events which took place before the armies met; have taken place for some days after Saul was at Endor. (Compare 1. Sam: xxviii. 4, with xxix. 1, 11—see also chap. xxx, and xxxi. of 1. Sam.)

But here was the ambiguity and craft of the answer. The word rendered "to-morrow," does not necessarily mean the next day; it may mean any future time. Thus, if the battle had not taken place for weeks afterwards; if Saul and his sons had not died for years, still, the *witch's oracle would be true!* Saul would die some time or r! This was

the way too, in which the Sibyls and the pagan priests and priestesses of old, delivered their oracles. They uttered them in such ambiguous language, that whatever the event was, it might not contradict their oracle, and they might seem to have predicted it. The ghost having given her response, which was not really answering Saul's enquiry, but attempting to overwhelm him with terror, and drive him to despair, (an attempt, which a glorified saint never would have made, but which showed how bitterly the witch hated her poor dupe for his destruction of so many of her profession formerly,) Saul fell all along on the earth, and was sore afraid, because of the words of him whom he supposed was Samuel: and there was no strength in him; for he had eaten no bread all the day nor all the night. The woman, finding him thus overwhelmed with fear and the effects of hunger, and dreading, perhaps, that he might die in her house, and thus bring destruction upon her, endeavored to console him; and how? By confessing, and virtually asserting, that all this, which had caused him so much terror, was brought about by her management and arts. "And the woman came unto Saul, and saw that he was sore troubled, and said unto him, behold thine handmaid *hath obeyed thy voice*, and I have put my life in my hand and have hearkened unto thy words which thou spakest unto me." That is, though death was the punishment of the practice of her arts, yet she had trusted to his word, and at the peril of her life had "obeyed his voice;" had "divined unto him by her familiar spirit," (vs. 8,) and by her magical arts brought up Samuel. She had done all this, she tells him at his request, and now pleads, that he would comply with hers, to eat some bread; "that thou mayest have strength, when thou goest on thy way." Now, if Samuel had been sent from heaven, commissioned by God to go to the den of the witch, and thunder in the ears of the impious king the denunciations of Heaven; if that appearance had been miraculous, and unexpected to the sorceress, would she have presumed thus to assert, that *all* was the effect of *her arts*? If *the appearance* had been unexpected to her, (her cry of pretended surprise only meant, that the presence of *the king* was unexpected, *not* that an unlooked-for ghost had unexpectedly risen,) Saul would have known this, and stupid and weak-minded as he was, she would not have presumed to trifle so far with his credulity, as to say what she does in the 21st verse; that *she* had made Samuel appear, that *she* had done all this, and thus fully complied with his request. The appearance of the real Samuel too, would have been a source of as much terror to her, as to Saul. Indeed, it would seem as if she was here forced to confess, even to him on whom she had been imposing, that the whole scene was the result of her management.

[To be continued.]

ART. IV. *On the Duty and Importance of a more Liberal Contribution for Religious Purposes, by the Members of the Associate Church.*

The Secession Church in the United States, is estimated at 13890 members. And there are 58 places from which no number is returned; let these average 25 members each. They amount to 1450, which added to the above, gives 15340. Say 15000 is the true amount. Such a society is able to do much both at home and abroad, for the cause of Christ. Synod has at present several funds to keep up for several distinct purposes. General fund including the Missionary fund. Theological Hall fund, and Bible Society fund. From the close of the meeting of Synod 1833, 'till the close of that in 1834, the contributions for the

General fund were \$502,01, that is a little more than *three cents* to each member. To the Theological Hall fund, for the same period, the contributions were \$906,28 1-2, something less than *six and a fourth cents* to each. To the Bible Society in the same period the contributions were \$154,91, about *one cent and a quarter* each. Total about *ten cents and a third* each. If the character of the whole church were to be determined by this, she would not be called liberal. But it must be observed,

1. That all these contributions are from a few congregations and individuals only, not amounting to more than a tenth part of the whole Church.

2. It does not appear that this state of things is extraordinary, or that the contributors in former years, were generally other persons and congregations than the present. So that it would seem almost nine tenths of the church utterly withhold pecuniary aid from all purposes for which Synod needs it.

3. Among those thus withholding, are the most numerous congregations, and in general the most wealthy parts of the Church.

#### REMARKS.

1st. The cause of Christ while in the world, must be outwardly supported by the things of the world. This is so plain as to need no proof; and it is a duty as peremptory, and important in its own place, as any other, that every professing Christian, "give according as God hath prospered him," for the advancement of his work. It is not enough that they be individually supplied with Bibles, or as congregations that they support a stated ministry among themselves; there is a work to be done in the world, there is a provision to be made for the rising generation. (Ps. lxxviii. 5, 6.) "For he established a testimony in Jacob,—which he commanded our fathers that they should make it known to their children," &c. And there is a provision to be made for the present necessity of the church as a whole, which can only be done through the public organ of the whole. Now if nine tenths of the Church do absolutely nothing, (and the remainder may as lawfully withhold their part) how are these things to be done? We have at present in our possession Bibles with Psalms, but if something is not done *by us* to keep up a supply for the future, the Psalms must inevitably be supplanted by the efforts of those who oppose them, and the next generation will be without them. Writing, preaching or disputing for a scriptural psalmody will not keep it in print, without contributing directly for that purpose, nor can it otherwise be put into the hands of those who have it not. Most of the organized congregations at present belonging to the Church may be able to support stated ordinances and perhaps actually do so. But unless provision is made for supporting some in teaching theology and furnishing the necessary accommodations for it, how shall men be prepared for administering these ordinances to those that want, or keeping up a succession to those now in the ministry? These things are so manifest that they cannot escape the observation of any one. It may be said, that contributing is left voluntary; the order of Synod on the different matters we have named is not mandatory, and therefore withholding cannot be criminal.

*Ans.* God has always appointed the support of his work to be by free will offering, and therefore every thing connected with it ought to be done voluntarily. Yet it is no less, but the more a crime *not to be willing*; and so God charges the withholding of free-will offerings as a special sin on his people of old. (Isa. xliii. 23, 24. Because there is far more of the real principle, and frame of heart seen in these, than in their doing of those things prescribed by law. And so in the case before us. And we might just again ask, "if all were to reason and act so, how could any thing ever be done?" But it may be again said, that the par-



ticular measures adopted by Synod, do not meet our approbation, and therefore we will not contribute to support them.

*Ans.* This indeed, touches one of the saddest maladies under which the Church labors. That no measures CAN be adopted that will meet the approbation of any tolerable proportion of the whole, and therefore, they justify themselves in utterly standing back; so that Synod must go lame and weak-handed, to every labor. Now, though Synod does not claim any lordly controul of private judgment in these matters, there is a vast distance between that, and their judgment and measures, having *no influence at all*, on the minds of individuals. In any public body, if every individual may sustain himself absolute judge, of every measure, it will be utterly impossible, for that body to proceed with any thing. So it is here, though measures adopted, may not precisely meet the views of every one, as to what is best, yet as long as they are not positively wrong, a spirit of love and harmony ought to induce compliance, and will do so, or bring forward something better. But the fact is, many are quite content, with having only a negative part. Disapproving the plans on which other bodies manage Bible and Missionary labors, and disapproving also, any and every method that our own Synod has been able to bring forward for these ends; and conscientious to have nothing unauthorised by the word, (we doubt not their good motives,) it would be well if they themselves would examine whether this disapproving and withholding plan, is not fully as much produced by a worldly spirit, as by a tender conscience? There is a deceitfulness in our hearts to make very fair pretexts a covering for very foul lusts; and this may be the case with many in these matters while they are not aware of it.

2nd. It is a uniform fruit of sincere love to the cause of Christ, to contribute of our substance for its support and advancement; it is indeed, an evidence of attachment to any cause, and it is a good criterion of the degree of attachment. Many, it is true, give liberally to benevolent and religious purposes, who have no love to them, but only wish to gain a name by it; in such cases, there are two objects in view, one professed, and another real, and still our remark holds good, that their willingness and liberality in contributing is a correct measure of their love to the cause which they *really* support, much more so than their profession. And in this remark, we are supported by the word. (Math. viii. 15.) And he touched her hand, and the fever left her, and she arose and ministered unto them. (Luke, viii. 2, 3.) And certain women which had been healed of evil spirits, and infirmities—*ministered unto him of their substance.* (Acts, xvi. 14, 15.) And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard us; whose heart the Lord opened, that she attended unto the things that were spoken of Paul. And when she was baptised and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come unto my house and abide there, and she constrained us.”—Wherever the heart is truly opened to receive the word, in the love of it, it will also be opened to give to the service of the word, in whatever is needful. James is express and conclusive, on what we have remarked. (ch. ii. 15, 16, 17, 18.) If a brother or a sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding, ye give them not those things that are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone, &c. The reasoning applies with perfectly the same force to the cause, as to the people of Christ. If the cause of Christ, in any particular, or the measures necessary to maintain his cause, “be destitute,” and ye are not willing to give those things that are needful, for its support, of what profit are your professions of zeal, love, and

steadfastness to that cause? They are worth nothing, mere hypocrisy and self-deception. Those of whose delinquency we now complain, would feel greatly injured to have such a sentence passed on them, nor do we intend to make such an application; many may be inactive from unacquaintedness with the true state of the matters we speak of. But there are also many, who are culpably negligent, that would not be thought second to any, in love and zeal for Secession principles; to whom we would only recommend, a faithful consideration of the passage last quoted, comparing their practice with it, and then let them decide for themselves.

3d. There cannot be a more effectual opposition made to any cause, than just by withholding support from it; it is a quiet, but sure way, and having no appearance of violence, is not suspected of hostility. The popular throng of the present day, seem aware of this, and generally practice upon it. While the fashionable charity, judges well of all parties, there is no difference, and commends liberality to all. Now let those who are steadfast for a witnessing profession come forward, and the only opposition they will probably meet, will be this total abstinence; and that is perfectly sufficient; when they preach, we do not go to hear; when they publish, we neither buy nor read, when they ask donations for the support of any of their institutions, we have nothing to spare; the plan is complete, and it is only consistent for other bodies to act on it; but for so many professed friends, to be such practical enemies, is greivous indeed. This kind of opposition, will bring the cause to ruin, as certainly as the most deadly heresies; just as famine will destroy life, as certainly as poison. It is more destructive than the most direct attack in preaching and publishing against it; for then might the truth be vindicated by like means, and a door of utterance be opened, to make it known to some till then ignorant of it. But by this method every door is shut, and there is no possible way of counteracting the evil. It is even more hurtful than persecution with fire and sword; for that did often bring the truth and professors of it into view, to the conviction and conversion of enemies, and indirectly it extended the church by dispersing believers; but the present plan tends completely to shut it up in darkness. Moreover, bloody persecution, often moved the natural sympathies, and so procured some friendship and assistance; but, as we before said, this way seems so quiet and inoffensive, that it excludes even that much.

Finally, our Lord Jesus Christ, in passing sentence, singles out this very thing of *withholding*, as alone sufficient proof of enmity; "I was hungry and ye gave me no meat, thirsty and ye gave me no drink, sick and in prison and ye viseted me not, &c.—"

Therefore, whatever professions of love men may make to the cause, while they thus coldly stand back, and withhold their help in the way of contributions, when needed, they do therein act the part of real enemies. And we are persuaded that it is a want of consideration that keeps so many inactive; for any right thought of the importance of the cause, or the consequences of thus neglecting it, could not fail to stir up every true friend of it to diligence. Let us only observe the activity, the ingenuity, the perseverance, of the many associations at this present day, engaged in forwarding religious purposes of one kind or other; there is no contrivance left untried, all hands are busy, male and female, gathering means for the general cause. And shall we, professedly maintaining a cause inferior to none, be utterly idle? It is shameful. There are sufficient objections, to their plans, why we cannot join in them; but there is also something in their management highly praise-worthy; let us therefore improve on it, by imitating their diligence and perseverance, on sounder principles and to better objects,

We are aware that the Secession Church does not embrace a great proportion of wealthy members, but neither are they generally remarkable for poverty, and if all were impressed with it as a duty, and would conscientiously discharge it, to give *according to his ability*, it would plentifully supply the funds. Israel of old, by a proper apportionment, were able to support a system vastly more expensive, without being in that respect burdened by it. Besides the tithes, trespass-offerings, vows, free-will offerings, and other perquisites for the support of the priests and Levites, there was also a poll tax of half a shekel for the stated or contingent expenses of the public service, the rich was not to give more, and the poor was not to give less than half a shekel; (about twenty-five cents,) a sum we think also within the reach of the poorest among us; and if congregations would average this small sum, to each member, for all the purposes of Synod we have mentioned, annually, it would not only relieve wants, but enable Synod to do much more than at present they can, for the advancement of the cause, among ourselves and elsewhere. But above all things, we must remember, that a willing and liberal heart is a special gift of God, and where he has a work to carry on that requires silver and gold, it is for him also to give a heart to bring it, or otherwise it will not be done, so it was at the erection of the tabernacle in the wilderness, and there the people brought more than enough, so it was afterwards at the preparation for building the temple. (1. Chron. xxix, 13, 14.) And so it will be always. Therefore, let those who are earnestly concerned in the matter, apply to him first and constantly, to give unto all, this willingness of heart, to give to his service.

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ART. V. *The Nature of Christian Communion, or an Answer to the Case of Conscience proposed in the January number of the Monitor.*

This case presents a question of great, and of practical importance. The church of God is a holy Society. From the special membership of which, all unholy and wicked persons should be excluded. The ordinances of the church are holy also. And should all be observed in a holy and reverend manner. For God has expressly declared, "that he will be sanctified in them that come nigh him, and before all the people he will be glorified." Lev. x. 3. In hearing the word preached, there is a degree of religious fellowship; but it is of such a kind, that a person is not much exposed to the danger of having his conscience defiled, on account of the character of the persons with whom he hears. Because the gospel is addressed to all classes of mankind, sinners, as such, without distinction; and thus it should be preached. Hence the question very properly specifies, *that fellowship which consists in partaking of the holy ordinance of the Lord's supper.*

It is admitted that in the Sacrament of the Lord's supper, the worthy receiver enjoys communion with the saints, as well as communion with God. It is then not improperly called a holy ordinance; to which none who are unholy, have a right to come. For, *as light hath not communion with darkness, and Christ hath no fellowship with Belial*, so the enemies of God, all carnal minded and unholy persons cannot be partakers in this ordinance of that communion, which the worthy receivers enjoy with God and one another. Such are but "spots in these feasts of charity," feeding themselves without fear; clouds without water, carried about of the winds, &c. For God cannot be supposed to have prepared this table

for his enemies, nor does he invite such to come to it. His language to his guests at his table is, "Eat, O friends." It is clear then, that this is not an ordinance for all sorts of people, but for those only, who are the friends and children of God. For such as have grace and have ability to examine themselves of their graces; such as are reconciled to God, and so are fit to sit at his table, and to enjoy communion with him, and with his son and with the saints. For the worthy receivers when they come to this holy ordinance, are sacramentally one body. All others, who are not such, should therefore certainly be kept from this ordinance.

But further I would remark, that, in the right observing of this ordinance, there must be a *holy communion*, is evident from that passage, (1. Cor. x. 16,) "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" And then the apostle adds, in v. 17. "For we being many, are one bread and one body." Therefore, all that come to this holy ordinance, should so come, that they might be one body—one spiritual corporation. For this consideration, (which is probably the true foundation of the question,) that those with whom we receive the sacrament, are one body with us, is one of high importance to the right observance of this ordinance. We cannot receive this sacrament alone—this would be no communion of saints—and those who receive it together, not merely at the same local table, but under the same bond of a public christian profession, are one body.

And further, in more direct connection with our question, it is to be admitted, that in the church of God there have been wicked men, and we have reason to apprehend there will be wicked men to the end of the world. So that we can rarely, if ever, expect to take a seat at a communion table, when it may not be said that some wicked men, are partaking with us. We are aware that many, perhaps the great majority of professors at the present day, would be disposed to answer this question in a very summary manner; by saying; let the person see that he has a good right to the ordinance himself; and then he need not be much concerned about the state of others who may come. Some, under a pretence of extraordinary piety, and humility, say they have so much concern about their own sins, that they have not time to think about the sins of others. But this, besides taking the very thing proposed in the question for granted, and being contrary to the experience of the Psalmist, Jeremiah, and many other of God's people, recorded by the holy Spirit—would be contrary to the whole tenor of Scripture doctrine—as we trust will appear by the following remarks. We may be so involved in the sins of others, as to be on this very account disqualified. Having premised these things, I proceed to remark, more immediately in answer to the question proposed:—

Whenever there is right communion of the saints, *there* also should be exercised the power of Christ, either to cast out those wicked men, who would profane the ordinance, and who have not a right to it according to the rule of God's word; or else to withdraw from them. This is the law of Christ. Respecting private offences the rule is laid down. Math. xviii. 15—17. "If thy brother trespass against thee, &c." According to this rule, you are not at liberty to overlook the conduct of your brother, and let it pass in silence, if his conduct really appear sinful. But you are bound in conscience to go and tell him his fault, between thee and him alone. And if he remain impenitent and refuse to reform; you are not at liberty to rest the matter even here. You are bound by the authority of Christ in this rule, to go a step farther, to take one or two more with you, and deal with him again. If he still continues impenitent—then you are bound to tell it to the church; to the Society, or community of the



saints—then, and not till then, have you freed yourself from being a partaker with your offending brother, in his sin. The application of the remainder of the rule is obvious. “If he neglect to hear the church, let him be unto them as an heathen man and a publican.” If the person to whom an offence is first known, stops short of the whole of this rule, he cannot say, that his conscience is not defiled, if wicked men, or men with the guilt of unrepented sins resting upon them, remain in the fellowship of the church with him, or meet him at a communion table.

If we consider 1. Cor. v. 7, we shall find the apostle’s injunction requires this much, for preserving the purity of the church—says he; “Know ye not that a little leaven leaveneth the whole lump?” Purge ye out, therefore, the old leaven. The apostle does not speak there of sin, but of the incestuous person. This man must be purged out, otherwise all would be leavened. The whole church would be infected, or defiled, by his continuance in it, unless due means had been taken to purge him out.

But it will be asked, shall we be the worse, for one wicked man’s continuing in the church, or coming to the communion table? We answer, we shall not—provided we are not faulty respecting it. But if it is our duty to purge him out, and if we neglect to do it, then we make ourselves partakers with him in his sins; and thus holy ordinances are profaned.—And in the communion of the saints, there are common duties, in the performance of which, all are concerned—and this is one to maintain, pure and entire, the ordinances of God’s house. And there is no one belonging to the society of the saints of the church of God, but may do something towards maintaining divine ordinances in their purity. It is the duty of every communicant, if there be a wicked man in the communion of the church, and he comes to know it, to deal with that person, according to our Lord’s rule. Math. xviii. But if he neglects this, or stops short of any one step of it, his conscience cannot but be defiled. It is not the mere presence of the wicked person that defiles the church, but it is because the church, or the members of it, have not dealt faithfully with him, according to the rule of God’s word. Directly on this point, a member of the Westminster Assembly thus expresses himself. “But you are defiled by the presence of wicked men, [at the communion table] if you do not do your duty, and to the uttermost that you are able, to purge them out; yea, the whole congregation is defiled, if they do not their duty; now this is the duty of every one in the congregation, to tell their brother, or to take two or three, and after that to tell the church, and so come to profess [testify] against them, or if the church will not do their duty as they ought, yet then to free their own souls, as to profess, ‘Here is one that is so and so, guilty, and may be proved thus and thus, and so for my part, I, to free my own soul, profess that this man or woman ought not to have communion here.’ And thus you come to free your own souls; and when you have done thus, though wicked men be there, you may eat and drink, and not be defiled by their presence, for you cannot be said to eat with them now, nor have communion with them any more, than if a dog should skip upon the table, and take a piece of bread. You cannot have communion with him because he takes it; no more can you have communion with these wicked men, when once you have dealt so far with them. This is not to eat with them. The apostle, in 1. Cor. v., doth require, v. 11, that, *if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railor, or a drunkard, or an extortioner, not to keep company with such an one, no not to eat; for what have I to do to judge them that are without?* That is, the heathen, and those that were in no communion with them. I have nothing to do to judge them. *But do ye judge them that are within?* When we

have so far freed ourselves, as professing against their sins, then we cannot be said to have communion with them. And then we do withdraw from those that walk disorderly, when we do our duty thus far. 1. Thess. iii. 14. *If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed;* and in verse 6, of the same chapter, he commands them in the name of the Lord Jesus Christ, *that they should withdraw from every brother that walketh disorderly.* So that until we do our duty, we come to be defiled; but if we do our duty, it is not the mixture of a congregation, that is enough to hinder our receiving the sacrament in it.\*

The application of these remarks, and this reasoning to the duty of lifting up a public, joint, judical testimony, against the errors abounding in the different branches of the visible church around us, is obvious, and sets in a strong point of view, our duty either to withdraw from those communions, where error is tolerated, or to exclude the erroneous from the communion of the church.

But it may be further enquired, what would be our duty, in a case where the church would refuse or neglect to cast out an unworthy member, when the matter had been brought regularly before the church? For some societies of professed Christians, may deny that such power belongs to the church.

In answer to this, I would remark, that Christ has no where laid down a rule, that would require any of his people to continue in any society, of professed Christians, where they are prohibited from observing any of his ordinances. We must first do our duty and take the regular steps to have the impenitent offenders cast out, and then wait with patience on the church as a body. But if the church refuses or neglects, to exercise the discipline of God's house on the offender; then we cannot remain any longer in communion with such a church, without having our consciences defiled. Because we would then have to remain in a communion where we could not enjoy all the ordinances of Jesus Christ. For the ordinance of *separating the precious from the vile*, the ordinance of casting out the wicked and ungodly, could not be enjoyed there. This is a divine ordinance, and I would repeat it, that I find no scripture, requiring me to remain where I cannot enjoy all the ordinances of Jesus Christ.

But it will perhaps be objected to all this, that Judas partook of the Lord's supper with our Lord himself, and his other disciples, were they therefore defiled? I answer, that it does not appear very clearly, whether Judas received the Lord's supper or not. Many, very learned and intelligent men, have contended that he did not.† But suppose it be granted, that he did; and it is not to be doubted, that many such as Judas was, and who shall continue to make such an outward profession as he did, and who could not be discovered in a regular *church-way*, do exist in many congregations, perhaps in every congregation. But if we know them not, and their conduct is externally fair, our consciences cannot be defiled, by their partaking with us.

But it will be said that Jesus knew him to be a greivous hypocrite and a traitor, and that he had intimated to John, what he [Judas] was. But although Jesus, being the Omniscient God, knew him, yet he deals with him as a ministerial officer in the church. And he had before appointed, that none were to be cast out of the church, until they had been dealt with, according to the rules which he had laid down. Suppose God should reveal from heaven to me, or I should know it by some other infallible but secret way, that some particular person was a hypocrite, I might still hold communion with him, while he does not so far discover himself that I can, by witnesses prove his guilt. Therefore, although wicked men be

\* Burroughs.

† Beza, Gomar, and more lately Charnock, and many others.

in the church, they do not defile the communion of the church, if they have been dealt with according to the rules which Christ has appointed to be observed in the church. But when that has been done, and they continue impenitent, it is our duty, not only to withdraw from them, but to testify against communion with them.

But it may be still farther asked,—were there not wicked men among the Corinthians, and were not the tares allowed to grow among the wheat? It is answered, that it is indeed true, there were wicked men among the Corinthians, but they were enjoined by the apostle, to cast them out. And if they did not do it, it was their sin, and they were defiled accordingly.

And as for the tares that grew among the wheat, (Math. xiii. 24–30.) I remark, 1st.—Christ expressly says, (v. 38,) *that the field is the world*. Understanding it then, in this sense, it would only prove, that we are not to attempt to destroy, or root out the wicked from the world. But granting that the parable respects the mixture of the righteous and the wicked, in the same church-communion,—this much would certainly be clear, from the passage itself—that it was through the fault of the officers, that there should be any tares among the wheat. The text expressly says, that it was while the servants slept, that the tares were sown. But 2dly. These tares were such as would not injure the growth of the wheat. Historians tell us, that in those eastern countries, tares grow so like the wheat, while they are in the blade, that they can not very easily be distinguished. Though the more intelligent and discerning can distinguish them. Therefore, it is only such as so closely resemble the wheat, and these only, when they grow so near the wheat that their removal would endanger the wheat, that are permitted to remain. That is, they are such as cannot be excluded by the rule laid down, (Mat. xviii. 15–17,) and already explained. For the only reason assigned why they should be permitted to grow, is, that while the tares were gathering out, some of the good wheat might also be rooted up. Upon this view of the parable then, these two things are to be noticed.

1st. It was through the negligence of the officers, that the tares first came to be there. They should have been kept out.

2nd That it is only when they have got in, and do grow so close to the wheat, that they cannot be removed, without injuring some of the wheat, that they may be suffered to remain. But this would give no liberty, that all sorts may be permitted to remain; or that there should be no ordinance for casting out the injurious, and consequently does not oppose our former view.

But if we understand this parable, as referring to that mixture, with which, the righteous and the wicked live together in the world, as I have already said many do, its meaning would then run thus—The pure gospel is preached in a place, nothing but good seed sown, and becomes the means of the conversion of some, say even many, but there are others in the same place, who hear the same preaching of the gospel, but who continue in unbelief. The former brings forth good fruit, according to the gospel; these are the wheat. The latter are destitute of good fruit; these are the tares. But these two classes are mingled together. The servants then say, “Lord, how is it, since we preach the pure doctrines of thy word here, that there are still so many wicked men, who bring forth nothing but fruit fit for destruction. Is it thy will that we should be wholly separated from them, here in this life?” The answer is, ‘No.’ For if all believers were entirely to separate from the wicked, such is the close connexion in matters concerning this life, that such a separation might in many cases prove injurious even to God’s own people. The case where one of the parties in the marriage relation, mentioned, (1. Cor. vii. 12, 16.)

might serve as an illustration of this. But the ministers of the word, and all God's people, must be content, to live where the gospel, and gospel ordinances produce good fruit in some, though tares may spring up beside them. They must not be offended because God does not make, by some visible stroke of his judgments, a full separation here, between the righteous and the wicked. But neither in this sense, nor in any other fair interpretation of this passage, does it warrant us to hold church communion with wicked men; to be made one body by eating the same bread, and drinking the same wine, with them. But still this passage holds out, that wherever the sacrament of the Lord's supper is dispensed, there should be a holy communion of saints.

But it may be further objected,—“The scripture only says, *let a man examine himself.*” (1. Cor. xi. 28.) And hence, we have nothing to do with the others who may come.

I grant, that for the benefit of our own souls, we must examine *ourselves* more especially; and one point by no means to be neglected, in self-examination, is to enquire whether we are free from the sins of others, for the scripture expressly declares, “Be ye not partaker of other men's sins,” (1. Tim. v. 22.) We must so far then, look to other men, as to ascertain whether we are involved in their sins or not. And where this is not done, we are not in a right condition for coming forward to the Lord's table, in a right or profitable manner. It is true, we are not to go and pry into our neighbor's life, and all his ways, so as to force him to give an account of what is secret. But we are bound to keep a watch over him,—‘watch for one another's souls, as they that know they must give an account.’ And if he does any thing which gives us just ground of offense, then we are bound to go to him according to Christ's rule, (Math. xviii,) explained above; which must issue either in his reformation and the removal of the offense in a scriptural way, or his excision from the congregation, and the communion of the church. If we should take but this one text, (1. Cor. v. 6,) “Know ye not that a little leaven, leaveneth the whole lump;” it is sufficient to show, that if we do not do our duty, as respects others, we are defiled. So that we must not think, that it is nothing to us, how many wicked men come to the Lord's table, or that it belongs to the ministers and elders only, to see who comes; which is another very common error. But every one in his own place is to do his duty, if any one neglects his own duty, that person is defiled. Some, who know of a brother's error from the path of rectitude, are unwilling to hazard the danger of incurring his displeasure, by pursuing Christ's rule, as noticed above, and excuse themselves, by supposing that others know it, as well as themselves, and that these would be more proper persons, to deal with the erring brother. But let such remember, that God's law requires every one to do his duty. If another neglects his duty, this can be no justification of me in neglecting mine; and especially, in a case where it was probably as much my duty as it was his to notice the case. Let no one then say, what have I to do with my brother, or with his sin? “Am I my brother's keeper?” was the language of Cain, while his hands were yet reeking with his brother's blood. If we are of the same body we are to have and to exercise a care for our brother. “There should be no schism in the body, but the members should have the same care one for another.” 1. Cor. xii. 25. And it is our duty also, to judge the conduct of our brethren. “Do ye not judge them that are within?” 1. Cor. v. 12. How else do we know, whether that communion of which we are partaking is a holy communion, a communion of the saints or not? Or how else are we to know, that we are not professing to be *one body*, with drunkards, profane swearers, liars, fornicators, adulterers, and such like? And *taus* awfully profane that holy ordinance.



We may see then, how important it is to keep ourselves from the sins of other men. And we see how readily we may defile ourselves with the sins of others, if we do not faithfully perform our duty, in endeavoring in our place and station, to preserve the ordinance of the Lord's supper, a holy communion. And unless we have followed up the scriptural rules for preserving the purity and the integrity of God's ordinances, both sealing and disciplinary, we cannot come to the Lord's table, with any whom we have reason to apprehend are continuing in sins unrepented of, without defiling our consciences. We trust sufficient has been said, to answer to the proposed case. The intelligent and discerning Christian, will readily see many important inferences, which this subject would furnish against the general practice of professing Christians, at present. And particularly against the unscriptural and uncharitable practice of different denominations, which have no disciplinary care over one another, sitting down at the same communion table.

If time and circumstances permit, some of these inferences may form the matter of another communication,

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#### ART. VI. *Popish Power and Popish Threats.*

Last summer, our readers will recollect, there were dreadful riots and murders among the Irish laborers on a rail-road in Maryland. The *civil* authority endeavored to put a stop to them, but in vain. A considerable *military* force was then sent from Baltimore, and succeeded, while they were actually present, in restoring peace and order, but the moment their backs were turned, the rioters renewed their outrages, and the military companies were compelled to return, and that repeatedly, until at length, wearied with the harrassing duty, a *Popish priest* was called upon to visit the contending parties, and through his influence a reconciliation was effected and peace restored. The editors of some of our daily papers were full of thanks and expressions of obligations to this priest, but we confess that we had no heart for any thing but mourning for the humiliation of our country. We asked ourselves, Is it indeed so? Has it come to this? Is the *government* of this country already surrendered into the hands of Popish priests? Are the civil and military authorities under our free institutions incapable of preserving public order, and must we beg the interference of *ecclesiastics*, and especially of *ecclesiastics* under the control of a *foreign* head, and that head the mere tool of the Holy Alliance!

This case might have passed without remark, if it had been a solitary one, but soon after, at the burning of the convent in Charlestown, the Boston editors, without one sigh for the virtual extinction of *popular* government, announced in terms of unmingled commendation, that Bishop Fenwick and a Popish priest in Charlestown had promised to use their influence to restrain the Irish, and that *therefore*, no retaliation need be apprehended! It was stated, too, in one of our daily papers, some time since, that it was seriously contemplated, during election riots in this city, to call in the aid of the *Catholic priests* to restore order.

Here are three distinct cases, all occurring within a few months, in three different sections of our country, in which our editors admit that there is a class of our population, which cannot be governed by the laws and institutions under which the rest of our people have lived so happily for more than two centuries. It is admitted that this population can be governed only as the Europeans govern it, by calling in the aid of a standing army, or by going on, as we have begun, taking off our hats to Popish priests, and saying to these minions of His Holiness, "Please gentlemen, do not let your people cut our throats." We confess that our American blood boils at the thought of such humiliation.

And who are these miserable creatures, that set our laws at defiance, and how came they here? They are the most ignorant and turbulent people of Europe, whom we have imported to dig our canals and make our rail-roads, to hew our wood, and to draw our water. They have nearly all come over within the last twenty years. In 1775 there were but five Catholic families in Boston. In New-York, within the memory of men now living, all the male heads of Catholic families were collected at one time in

one small parlor : and in Philadelphia, at no remote period, their number, we presume, was equally small. They began to come over in large numbers in 1817, and since that time the torrent has been continually swelling, until now it is pouring in upon us at the rate of from, 70,000 to 100,000 annually. Already they constitute nearly one-fourth part of the population of our five largest cities, and they are scattering themselves in immense numbers over all our interior.

We call negro slavery a curse ; and it is a curse. It has blighted the prospects of one large section of our country. But how came this curse upon us ? The ancestors of our southern brethren wanted laborers on their plantations, and they imported negroes from the coast of Africa. The country prospered for a while under the policy ; but now we all exclaim, ' Oh, that our fathers had been wise ! Oh, that they had understood this ! Oh, that we could turn back upon Africa the dark tide which is desolating our land ! Oh, the curse of negro slavery ! ' Negro slavery is indeed a curse, but what is it, compared with the curse of Popery ! The number of negroes imported from Africa in one hundred and fifty years, was less than 300,000—less than the number of Papists we are now importing every five years from Europe ? We shall soon have more Papists in the North than they have slaves in the South. And who would not prefer two million of slaves, under the control of two million of masters, owners of the soil, and prompted by every consideration of duty and interest to promote the peace and prosperity of the country, to two million Papists, under the control of two thousand priests, educated in the schools of Austria and Ireland—two thousand *bachelors*, bound to the country by no tie of interest or affection—two thousand emissaries of a *foreign prince*, whose supremacy they acknowledge, and who is our natural *enemy*, because our prosperity is working the ruin of his despotism ? Is it probable that we shall long continue to enjoy tranquility with such a population remaining among us in all the ignorance to which their masters would doom them ? Will the Holy Alliance of despotic sovereigns in Europe consent that the example of peace and prosperity in this free republic should continually endanger the stability of their thrones, when one word from the Pope would give them security, by carrying riot and uproar through all our borders ? We now pity the South, but the time may soon come when the South will pity us. The time may soon come, when we shall regard our Popery as a greater curse than their slavery.—*New-York Observer.*

#### ART. VII. State of the West.

The editor of the Christian Watchman has published a letter from a gentleman in Illinois, which contains much important information, respecting the West. We quote the chief part of it that relates to the increase of Roman Catholics. We will yet hope that the fears he expresses, as to the preponderance of Romanism, will not be realized.—*Ch. Int.*

" I will say to you, that all which can now be done by all Christendom, would not save the Valley from having a majority of Catholics in ten years. You can have no idea of the floods of Germans, principally from Austria, that are pouring into the Valley, all Catholics. In St. Louis alone, the large church is filled every Sabbath, at ten o'clock, with a German audience who hear mass, and have afterwards a sermon in German. All these emigrants came the present year. They are nothing to the numbers that have gone into the country. Every steam-boat brings more or less. Accounts that may be relied on, say that large bodies are coming next year from Austria, the Catholic Cantons of Switzerland, and the different States of Germany. Congress, you know, has granted a township of land, to a body of Poles. Their agents are here finding a place to locate their grant. That township will be a rallying point for that people, and the Agents state, that many thousands of their countrymen, now scattered over Europe, and thousands now in Poland, intend coming to this land of liberty, during the next five years. They are all *staunch Catholics*. Ireland has just began, in earnest, to come out of her hive. Many thousands of her Catholic children may be expected *now*, every year. Catholic countries will now send us thousands, where they formerly sent one. The reason is plain. Catholic emigrants tell me that multitudes are coming *now*, that would rather have starved than come many years ago. We have now, priests, and Catholic churches, so that our children " will not become heathen," or in other words, *Protestant*. This is the reason given by them, and is undoubtedly the true one. I have no doubt but the emigrants from Ireland alone for the next five years, will yearly, average fifty thousand to the Valley. Every one acquainted with the subject, rates it much higher than one hundred thousand. But Germany, Switzerland, and Poland, are emigrating by *wholesale*. In a very short time, all these can vote, and the Catholic influence is *now* felt here, powerfully, and will shortly be *decisive*. Emigration,

alone, in ten years, will give the Catholics, a complete ascendancy. But every other thing works in their favor. Their schools in the Valley are numerous, even now, and educate our richest and most influential citizen's children, of the *Protestant class*. These schools are filled to overflowing. Among non-professing Protestants, the Catholics are popular, and thousands consider them the only bulwark against a union of church and state, which they think the Eastern Christians are laboring to bring about."

"Our country is in perilous times. The West will soon be ruled by Catholics, and in spite of the efforts that can be made. Would that New-England had waked to her duty some years ago, and disseminated her sterling principles, and planted her institutions in this Valley. It is now too late to succeed, though every effort ought to be made. Formerly, when a Catholic came to the United States, he found no church nor priest, and soon became a Protestant, and his children knew nothing of that faith. Now every Catholic finds a place where his children can be brought up in that order. Every Catholic that now comes to our shores, serves to increase the danger. The number of priests and churches is already very great, in the Valley, and fast increasing. The worst is, they are becoming more and more popular with Protestants, every day. They will soon be able to carry any point by their votes. Candidates for office court the Catholics, and men in power, in places where they are plenty, direct all their aims to please them. *They all vote alike*, and can thus exert an influence much greater than Protestants with equal numbers."

#### ART. VIII. Popery in Baltimore—Bishop England and Mr. Breckinridge,

The Rev. Robert Breckinridge is making a fearless, open attack upon "the Man of Sin" in Baltimore, thus "bearding the Lion in his den." About three months since, he commenced a series of lectures to his people on the abominations of Popery, as he was unwilling that they should remain ignorant of the "cunning craftiness," and horrid delusions of the boasted "Holy Mother Church." Many of his congregation trembled at the boldness of their pastor, and would have dissuaded him from his undertaking, knowing that this is the strong hold of "the Mother of abominations." The Lord, however, by his Providence, seemed to urge him to proceed, as by Divine mercy, through his instrumentality, twelve or more Papists have been converted to the truth.

Two or three of the first discourses were delivered in the lecture room. Having, however, been interrupted during his lecture by one of the most prominent Romish priests, such an interest was excited, that on the next evening they were obliged to open the church to accommodate the crowd of attendants. The Popish priest abruptly interrupted Mr. Breckinridge, and demanded the privilege of replying to the remarks made by Mr. B. He was informed that the lateness of the hour rendered it improper that his request should then be granted, and that it was not a suitable occasion for such a procedure. The turbulent priest, however, persisted, until he found that he must either leave the house or desist from his attempt to interrupt the harmony of the assembly. But to show that he was ready for a public discussion, Mr. Breckinridge told him, as he has since repeatedly done from the pulpit: "*At any moment, I and my associates are ready to enter upon a discussion, and will meet you in a public debate; and this church shall be opened for that purpose.*" The priest deemed it most prudent to decline the proffer; and none of the Jesuits have yet ventured to express their willingness to let the truth be tested by bringing it to the light, although the challenge has been often repeated.

Having removed to the church, the meetings became increasingly exciting. The Papists became very restive, and began to wonder "whereunto this thing would grow." Protestant apathy and indifference began to yield to fixed and growing attention and interest to the subject, and timid apprehensions partly subsided. At the lecture of Nov. 26th, Mr. Breckinridge had the pleasure publicly to baptize an individual who had been converted from the Papal idolatry during these discussions. This gave additional fervor to the meetings, and animated the preacher to "go forward."

In the mean time Mr. England, the Jesuit Prelate, appeared in Baltimore, and gave notice that on Friday evening he would deliver a discourse on the inquisition! His meeting was largely attended. With Jesuitical craftiness, and with honied words, he endeavored to show, that that horrid organization was merely a *civil*, not at all an ecclesiastical institution; and before an enlightened American community, drew the *sagacious* and unexpected conclusion, that "if the institution was a *bad* one, the Catholic church was not answerable for it, and if *good*, she claimed no merit!" This was the severest thing said of a nefarious establishment, which has waded for ages in the innocent blood of thousands upon thousands of its victims—which has lacerated the hearts and bodies of millions—and caused an amount of crime and suffering, which to an assembled world at the last day, when fully disclosed, will doubtless be astounding.

Among Mr. England's hearers was Mr. Breckinridge. He intimated on Lord's day, Nov. 30, that on the following Wednesday, he would reply to the Romish Prelate's discourse. Having arrived in Baltimore just before the hour of meeting, I hastened to his church, and found the lower part of it completely filled. Access to the galleries was precluded. A great number were obliged to return, being unable to gain admittance. Rejoiced should I be, if you had, for insertion in the Protestant Vindicator, that luminous exposition of error, and that triumphant overthrow of Mr. England's stanglely false position. I cannot give you an analysis; suffice it to say, that Mr. Breckinridge fully demonstrated that the spirit of the Papacy, from its first appearance, essentially and incessantly has been a spirit of persecuting opposition to all that which it has deemed heresy—that the Inquisition was only this spirit completely organized for more efficient action—that so far from its being a merely civil institution, it is evident, from papal authorities, that it was introduced into many countries against the openly avowed opposition and strenuous resistance of the civil power, although those potentates were Popish in principle—and that when abolished it was always done in direct hostility to the known and expressed desires of the Pontiff: It was also proved, from its organization, its avowed objects, from all its proceedings, and from every thing connected with it, that it was strictly an *ecclesiastical machine*, formed to subserve the Papal cause, and yet "if bad, says Mr. England, the Catholic church is not responsible, and if good, it claims no merit!"

Many interesting details were given; and while the Papists present gnashed their teeth with rage, no one who loves the cause of Christ, and his fellow man, and his country, could have left the house without thanking God for that lucid and fearless exhibition of truth; and that the false drapery which a Jesuit Prelate, by sophistry and *misrepresentation*, had cast around the horrific Inquisition, had been so successfully torn away, leaving the true nature and loathsome character, and heart-rending cruelties of that iniquitous institution fully exposed to view. In the course of his remarks, Mr. Breckinridge thus spoke.—"I do not assert that the Inquisition has been established in this country; but I would enquire, what mean the deep excavations, and the subterraneous passages under a Catholic building?" "I venture to say that no Protestant eye has ever seen what lies beneath the huge Cathedral which stares us in the face. I do not say that an Inquisitor General has been appointed for this country, but if there be such an one, who is more likely to be that man, than he who ventures in the nineteenth century, and before an American audience, to DEFEND THE INQUISITION? On this interesting subject I will read you an extract. I give it as I find it; you may draw your own inferences." \* The emotion which was produced by reading that extract could not be suppressed. Mr. Breckinridge was listened to with fixed attention for nearly two hours. He commenced his remarks by reading a letter just before received from the Post Office. It was a most appropriately expressive and emphatic introduction.

*Copy of the Letter to Mr. Breckinridge.*

"I observe in this day's paper that you intend to give a lecture on the Inquisition. Now have the goodness to let me know if you are hired by your congregation to explain what you do not understand. I wish you to inform me of your creed, as I am told that your lectures are confined to the abuse of the Catholic religion. Pray where do your proofs come from? Take my advice and change your subject for one that you are hired to preach. Hoping these few lines will make a favorable change in your infamous tongue, I remain your Well-Wisher.

The writer of the above will be one of your hearers to-night, and if you dare to speak what is not true, beware of your body; for it will be tarred and feathered and I shall leave your soul to be tried hereafter.

A ROMAN CATHOLIC."

The original of this note I have in my possession. How fraught with the spirit of Popery and of the Inquisition! Mr. Breckinridge made a few remarks on it, and concluded by drily addressing the letter writer, who, if he told the truth, was present, "As to the tarring and feathering part of this communication, I will merely state, that as we are told, if a thing be well done when it is done, it were well if done quickly, I would request that it be done without delay; particularly as I expect soon to leave the city, to be absent some weeks; and it will be more agreeable to me to have it done before I go, than delayed till my return."

I close this letter by an inquiry. If the papacy be always the same, and to say that it ever erred, would be considered a libel upon its assumed infallible character, would not its inherent, essential spirit cause it to rejoice, had the Romanist the power in America to renew the exhibition of Nero's festivities, by illuminating the deep dark dungeons of their horrid inquisition with the burning pitch-covered bodies of the defenders of the religion which the Bible reveals?

R. A. H.

\* "The passage which Mr. Breckinridge here read," says the Protestant Vindicator, "was quoted from 'The Protestant,' by Mr. McGavin of Glasgow, in which work, Numbers 174 and 175, will be found the authentic and perfect account of the appointment by the Pope of John England as Inquisitor-General of the United States of America! that commission and office he still holds in connexion with his authority as Legate and Nuncio from the Roman pontifical despot! That John England is declared by one of the highest official characters in South-Carolina to be the most dangerous man in the American community."



## ART. IX. Summary.

*Case of the Reformed Presbyterian Church, Chamber-street, decision of the Chancellor.*

We published, at the time, the order of the Vice Chancellor in this case, accompanied by the opinion on which it was founded. From the Vice Chancellor's order, an appeal was made to the Chancellor, and it will be seen from the annexed document, that he has reversed the order of the Vice Chancellor, with costs.

After giving a history of the cause, the substance of which will be found in the 9th volume of the Monitor, pp. 673—704, the Chancellor makes the following decision.

"From the above statement of the case it will be seen that there is no pretence for the charge of fraud against Dr. M'Leod in obtaining the charter or act of incorporation, so as to entitle the complainants to a decree or judgment in this or any other tribunal declaring the incorporation void, or adjudging the same to be dissolved. The question is then presented whether a minority of the Trustees of a corporation, or any other of the corporators, can file a bill to prevent the majority from managing and controlling the property of the corporation without making the corporation itself a party to the proceedings. As religious incorporations are expressly excluded from the statutory jurisdiction, given to this court over corporations and their trustees, by the article of the revised statutes relative to proceedings against corporations in equity, (2. R. S. 471,) the jurisdiction remains as at common law. And in the case of *Robinson v. Smith and others*, (3. Paige's Rep. 222.) it was held to be a fatal objection to a bill of this kind, at common law, that the corporation itself was not a party. And if the original bill cannot be sustained, a supplemental bill founded thereon must be dismissed of course. In other words, it falls with it, whatever equity may be contained in the supplemental bill. Besides, the jurisdiction over religious corporations remaining as at common law, this is not the appropriate tribunal to declare the corporation void for a fraud in obtaining it, or for a violation of its charter in appointing more trustees than were authorised by law; or by any acts of misuser or nonuser. And if the defendants have usurped, intruded themselves into, or unlawfully hold or exercise the offices of trustees of the corporation, under the claim that they are the consistory of the congregation, when in fact they are not such trustees as alleged in the supplemental bill, the remedy of the new complainants was by an information in the nature of a quo warranto. (2. R. S. 581. § 28.) The allegation that J. N. M'Leod was suspended, by a legally constituted church judicatory, was positively denied in the affidavits of the defendants; and there was therefore no ground to sustain the original bill on the supposition that the defendants were abusing their powers by employing a deposed minister, or refusing to remove him from the charge to which he had been called before the alleged suspension.

It is much to be regretted that this schism has occurred among that very respectable body of professing Christians composing the Reformed Presbyterian Church in the United States. And believing it to be the real interest of both parties that they should come to some arrangement between themselves, so far as their temporalities were concerned, I have delayed deciding this question, and left them in the equitable occupancy of the church which the Vice Chancellor had directed under the hope that a compromise might be made. But notwithstanding my desire for an amicable adjustment of the matter, I see no probability of its being effected. And finding there are technical and legal difficulties existing against the order of the Vice Chancellor which cannot be overcome, I am compelled to reverse the same, and to direct the injunction to be dissolved; leaving the complainants to seek their remedy, if any they have, by the institution of proper proceedings and in the appropriate tribunal. And the respondents must pay to the appellants the costs of the appeal.

As the defendant A. M'Leod has died since the appeal, the order upon this decision must be entitled in the names of the other appellants as survivors. And the proceedings are to be remitted to the Vice Chancellor.

Copy.

JAMES PORTER, Register."

A REQUEST.—The December number of the Monitor has furnished your readers with some excellent remarks by your old correspondent, entitled, "*How it was*," and "*How it is*," which are not more true as to the matter of fact, than seasonable at the present time. Their perusal has not only been satisfactory, but I trust edifying to myself—and has led my mind to the earnest and pressing queries of Queen Esther to Mordecai, (4th. ch. 5. v., "What it was, and why it was?") and should be glad if some of your correspondents would favor the christian public with some remarks on them, which would be applicable to the present menaced and alarming state of the Reformation Churches, which might be a means of arousing the friends of Zion, to make use of those scriptural exertions in her behalf, both as it respects *Faith and Practice*, as shall, through the blessing of her Head, result as triumphantly as that of the royal querist. *A Reader.*

**BRIEF REMARKS.**—When a minister of the Gospel professes that he is so entirely absorbed in zealous attempts to save souls, that he has not time to attend to the controversies which involve the fundamental truths of the Christian system, it may be concluded that he is very ignorant of his duty, or very lax in its performance, or erroneous in his own views of truth.

He that expresses disrespect for creeds, always has in view some particular creed, according to the obvious tenor of which, he is heterodox.

Suspicion should be awake, when we hear a man perpetually talking about his conscience.

Orthodoxy is upright and downright, but heterodoxy is—otherwise.

He that boasts much of the service he has rendered to Christ, would speak differently, if he knew himself better.

It is a contradiction in terms to say that a man may be zealous for Christ, and yet not be zealous for his truth.

That pity is of questionable character which can never do any thing for Christ, unless it be done in a new way.

It is no proof that a cause is bad because it is unpopular; and it is no proof that a man is good, when he always seeks to be on the popular side of every cause.—*Presbyterian*.

**POPERY IN OHIO.**—In Portage county, within the last four years, a large body of Catholics have located themselves. They have a chapel and a priest.

In Columbia county, within the last three years, multitudes of Catholics have come in and purchased the cultivated farms of the old settlers, and now hold peaceable possession in their stead. They have a chapel and a priest.

In Perry county the Catholics possess the land. They have more churches than any other denomination. There is also in this county a convent of nuns, [Sisters of Mary.]

In Shelby county and the counties adjacent there is another point towards which the tides of Catholic emigration flow, and where they will soon have a very large community.

In Brown county, the unsettled lands in the north western portions of the county have recently been settled by the papists. They have a chapel and a priest, and are extending their borders, and purchasing all the cultivated farms in the vicinity, whose owners will sell.

In Seneca, and almost every other county in the southern and western portions of the state, the Catholic population is fast increasing.

In Cincinnati they have a large cathedral, and have just finished another spacious house.—*Ohio Obs.*

**DEATH OF DR. MORRISON.**—The *Plato*, which arrived at this port on Sunday, brings the melancholly intelligence of the death of the venerable Dr. Morrison, who had for so many years devoted his whole time to the promotion of the spiritual interests of the people of China, and to whom that large portion of the human family will forever be indebted for the translation of the Bible into their native tongue. He died at Canton on the first of August. The venerable Carey died at Serampore on the 9th of June, and if the accounts received by the way of Baltimore are correct, Messrs. Lymart and Munson, missionaries of the American Board, were murdered in Sumatra on the 28th of July: Thus, in less than two months, God has removed from the missionary field in Southern Asia, four of its most able and devoted laborers. To man, these dealings of Providence are mysterious, but it is consoling to reflect, that all events are ordered by Him whose wisdom and goodness we know are infinite, and who can with a word make other instruments to accomplish his purposes of mercy.—*New-York Observer*.

**QUERY.**—While many are running down all kinds and degrees of establishment to the true religion, and defaming National Covenants and our patriotic forefathers, who entered into them, might it not be well for some able composuist to inquire and cause thinking people to inquire, what present appearances there may be (from the increase of Infidelity and Popery, which always join their hands) of a future necessity for such bonds for the defence of our own civil and religious liberties? It is at least possible the day may come, when the scenes of making National Covenants as a defence against blood, and carnage, and superstition, &c., may be acted over again in this land.

**ECCLESIASTICAL RECORD.**—At a meeting of the Associate Presbytery of Miami, held at Massies Creek, Greene Co., Ohio, on the 26 of December, 1834, Mr. THOMAS S. KENDALL, was ordained to the office of the gospel ministry, and appointed for the present to Tuscaloosa, Alabama. The Rev. JAMES ADAMS preached, from Mark xvi. 15, 16, and presided in the ordination, and the Rev. SAMUEL WILSON gave the charge.



## CONTENTS.

	page		page
ART. I. Another Maxim of Bible Religion, (continued from page 244,).....	257	science proposed in the January number of the Monitor,.....	277
ART. II. On Light and Foolish Conversa- tion,.....	262	ART. VI. Popish Power and Popish Threats,.....	283
ART. III. Saul and the Witch of Endor, (continued from page 228,).....	267	ART. VII. The State of the West,.....	284
ART. IV. On the Duty and Importance of a more Liberal Contribution for Religious Purposes, by the Members of the Associate Church,.....	273	ART. VIII. Popery in Baltimore—Bishop England and Mr. Breckinridge,.....	285
ART. V. The Nature of Christian Commu- nion, or an Answer to the Case of Con-		ART. IX. Summary—Case of the Reformed Presbyterian Church, Chamber-street, de- cision of the Chancellor—A Request—	287
		Brief Remarks—Popery in Ohio—Death of Dr. Morrison—Query—Ecclesiastical Record,.....	289

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